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ABSTRACT

The author presents an historical perspective on abortion, contraception and marriage as a prelude to an examination of changing attitudes toward sex. The article deals with the negative effects attributed to the increased incidence of early dating and early marriage of teenagers in the United States. The author also assumes positions on such issues as masturbation, premarital sex, illegitimate children and interfaith marriage. (SJL)

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SEX, COURTSHIP AND MARRIAGE

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The study of sex, courtship and marriage is deemed important for several reasons. First, an interest in learning about sex is one of the most dominant drives in a young person's life, and this interest should be satisfied in a rational and intelligent, but understanding, manner. Second, it does not seem feasible that sex should be taught from a purely biological standpoint and in such a way that would separate deep emotion from the study of sex. And third, because of its nature, it seems imperative that teachings concerning sex should be presented by the inquiry and discussion method rather than through lectures.

The express purpose is to discuss dating and sex frankly as it is of concern to a high school student. It is not the intent to write a marriage manual, for marriage (hopefully) is something that will be considered later after formal education is completed. Marriage is discussed, however, but only in the commonsense, although idealistic, terms for which it is hoped young people will be preparing themselves for at a later date. It is not too early during high school for a student to be thinking of one's self both as a suitable marriage partner and of the type person one hopes to marry.

Admittedly, there seems to be a difference in materials that would be presented to students at the high school level from what would be taught to college students. It is with the high school group in mind that this material is prepared. It is expected that any teacher will have a point of view on the subject of sex, courtship and marriage, but it is sincerely hoped that no teacher will try to impose his standards autocratically on his students. Rather, it is hoped that the statistics compiled by research and the thinking

of many of our leading psychiatrists, marriage counselors and others interested in the well-being of our youth will be analyzed carefully and studied in an unbiased atmosphere, so that each young person will have some basis for arriving at his own decision. In other words, the students must be free to accept or reject the standards of adults, but it is hoped that there will be a concrete basis for this judging.

As with most subjects in our schools, there is a historical point of departure and in the area of sex, there is no exception. Too few people realize that many of our accepted standards and sexual codes are based upon beliefs and laws that were made hundreds of years ago and have been reflected in our thinking ever since. As an example, let us consider the matter of abortion, which at the present time has reached an annual rate of one million in our country, of which more than 99 per cent are performed illegally, according to Dr. William B. Ober, M.D., director of laboratories at New York's Knickerbocker Hospital, consultant to the Margaret Sanger Research Bureau and the New York Fertility Institute, and an associate professor of pathology at New York Medical College, writing in an issue of Saturday Evening Post. It is not the thought here to argue the morality of abortion, but rather it is the sole intent to trace the present laws dealing with sex to concepts held in ancient times that are still determining current legal actions.

Neither the Romans, the Jews nor the Greeks had opposed abortion. Where, then, was this rigid law against abortion derived? The answer is found in Exodus 21:22: "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow;

he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine." It is clear that this verse refers to punishing a man who injured a pregnant woman, but Tertullian, following an inaccurate translation of the verse, interpreted it to mean that the Bible considered abortion to be a sin.

Dr. Ober further said: "Aristotle, who incidentally had recommended abortion 'when couples have children in excess,' laid down the dogma that life did not begin and so abortion was permissible until 'quickening.' This did not happen, according to Aristotelian law, until 40 days in the case of male infants and 80 days in female infants. This 40-day, 80-day rule was preserved in the Justinian Code of the 6th century (though how practitioners could distinquish between embryos is not revealed) and it dominated European abortion laws until the 19th century. The Roman Catholic Church maintained the 40-80 rule from 1244 to 1869, and only then were all abortions prohibited by the church." In England, abortion was considered an ecclesiastical offense rather than legal, until the time of George III. American policy has copied the English laws closely. According to G. Rattray Taylor: "Moral laws are not really derived from Biblical authority, but that Bibliocal authority is sought to justify regulations which, because of unconscious prejudices, seem 'natural' and right."[1]

Another Biblical argument used by some people against contraception is found in the story of Onan in Genesis 38:8-10. Here is an account of how Onan was commanded by Judah to marry Onan's brother's widow and raise up children by her, but instead he spilled his seed

on the ground lest he give seed to his brother. Remarriage to a brother-in-law was an accepted custom among Hebrew people because children were valuable to them, but because Onan refused, the Lord slew him. Nowhere in the verses can a claim be made that Onan met his death except for disobeying the Lord, not for practicing contraception.

Instead of the Old Testament being a book that attempted to repress or relegate sexual desires to some furtive position, it tells of a God who created a woman to combat the essential loneliness of the men in the Garden of Eden. "Then the Lord God said, 'It is not good that the man should be alone,'" Genesis 2:18. Consequently, the ancient Hebrews had a healthy regard for sex and David Mace, one of the foremost marriage counselors of today and executive director of the American Association of Marriage Counselors, drew these conclusions: "Finally, I wish to draw attention to the profoundly religious significance of marriage in Old Testament times. There is a marked contrast between the Hebrew idea that the sexual union of husband and wife was not only blessed of God, but given by Him as a good thing to be enjoyed; and the shadow, which, in Christian tradition, has too often been thrown upon the sex life of married people. To cast suspicion upon the wholesomeness of the basic foundation of the married state, and of the normal means of human procreation, would for the Hebrew mind have implied dishonouring the Creator, it is a pity that we cannot recover that valuation today. No attempt to speak of marriage as sacramental, or to extol the sanctity of family life, can really ring true unless it is accompanied by the unequivocal assertion that the bodily union of husband and wife is

or is capable of becoming, an experience of religious significance and of spiritual enrichment. But the individual in isolation from his family is normally not a stable unit. The true foundation of society, as we are coming to realize with some urgency in these days, is not the individual, but the family."[2]

Then if not in the Old Testament, are the repressive teachings against sex found in the words of Jesus in the New Testament? We can learn some of the attitudes of Jesus through both his activities and his treatment of people. Dr. Henry Bowman examined these teachings and concluded: "In so far as a judgment can accurately be made, his attitude seems to have been balanced, optomistic, healthy. One does not find in Jesus the distortions, inhibitions, fears, denials, or condemnations that are so frequently found in some of his present-day followers." "When Jesus said that for a man to look 'at a woman lustfully' was equivalent to having committed adulter 'in his heart' there is no implied condemnation of sex but rather a condemnation of the misuse of sex and an emphasis, as was common in Jesus' teaching, upon the motive behind the act."[3] In the New Testament we also read these words, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh."

Now why this preoccupation with the Scriptures thus far in the study? Simply to show that there is nothing in the Hebrew or Christian religions per se that would have given the repressed and furtiveness to sex that it gathered down through the years. The Victorian attitudes were rigid, repressive and unrealistic, but what is sometimes ignored or possibly unknown, the revolt against the Victorian ideas was led by individuals whose attitudes towards sex were hardly normal, says

Norman Vincent Peale. And Dean Fitch reiterates this statement when he wrote: "Schopenhauer clearly hated sex. Shaw, like Schopenhauer, linked sex with life force, but by deliberate contract refrained from it in his own marriage. Freud was quite decorous in his own conduct and had a mild sex drive that terminated early in life. Havelock Ellis, with all his sex mysticism, was sexually impotent for the better part of his career. And Walt Whitman, who touted sex so brazenly in verse, almost certainly never knew a woman in the flesh."[4]

Peter Howard, an Oxford graduate and formerly a top-flight reporter for the Beaverbrook press in London, was the leader of the Moral Re-Armament movement until his death. Here is what he said in a speech given at Williams College about his own role and that of another famous intellectual in England:

"My generation at Oxford had a funny outlook. Aldous Huxley was one of our great heroes. We were absolutely determined that no one should tell us what to do. But we used our brains to tell our conscience and our heart that what we wanted was right. We succeeded.

"And then some of us did something even more far-reaching. We got important jobs and used our Oxford-trained intelligence to kill the conscience of the nation in order to make the nation more comfortable for us to live in. I think that was pretty good dictatorship. But of course we did it in the name of liberty.

"Then Huxley grew older. This is what he said some years later in Ends and Means:

'I had motives for not wanting the world to have a meaning,

consequently assumed it had none, and was able without difficulty to find satisfying reasons for this assumption. . .The liberation we desired was simultaneously a liberation from a certain kind of political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom.'

"That," Peter Howard added, "is a very honest statement."[5]

There is a definite reason for including the thoughts of the intellectuals in the above paragraphs, and that is to show young people that they cannot be swayed by every free thinker with whom contact is made. Basic moral principles do not change, regardless of the generation, and one must not be taken in by pretty preachments.

Is there a necessity for studying a subject such as this at the high school level? Many leading thinkers of the day feel that it is of sufficient importance to be alarmed about. Pearl S. Buck observed in a recent issue of Ladies Home Journal: "With the possible exception of the Chinese Communists, no people in the world have changed so much in the last 20 years as we Americans. Nowhere is the change more apparent than in our ethics of sex. The change is so abrupt and far-reaching that we are all dazed by it."

And Dr. Peale adds: "The moral climate of a nation is a complex and massive thing. You can change it only by changing great numbers of people, and this takes time."[6]

Beatrice B. Gotthold says: "Sex is not an activity in itself but is an important expression of emotion which should be integrated with all the other aspects of life and be channeled into a meaningful relationship."[7] And when we speak of using moderation in expressing

the physical side of love in dating, it is not a moderation of love, because love should have no limitations. Moderation is simply an implication that each has regard for each other in a way beyond the physical manifestation and respects the other and wishes to do no harm to him.

Some young people become sex-obsessed from advertising, movies, books, and plays with which they have such constant contact. David Riesman, a Harvard sociologist says, "There is an illusion abroad in the land that sex is the most important thing in life, and that life can be built on sex alone." No assumption as to the complete dependence upon sex for happiness could be more wrong. It is false to believe that sex is the surest, shortest, and cheapest way to happiness.

Studies show that adolescents get most of their sex information from their peers and not from informed people. Much of this learning is incorrect, it goes without saying, and certainly incomplete. So what, briefly, are we speaking of when we use the word sex? Simply stated, it is a perfectly natural and normal desire to express affection for another by physical acts. Sex is a normal part of living, and to quote Dr. Evelyn Duvall: "Sex can add deep satisfactions to all phases of life, or it can torment and destroy everything that a persons holds dear. The difference lies in the way the person feels about being a member of his sex and in his attitudes toward the opposite sex."[8] Sex and love should not be separated. Sex feelings and urges are not inherently wrong, but are normal and good if used in the right way.

It would seem imperative that in any discussion of sex for

young people it would be necessary to refer to masturbation, since some statistical studies and clinical findings indicate that between 80 and 90 per cent of teenage boys report that they masturbate, and that somewhat fewer teenage girls also report the practice. Masturbation comes from the Latin, masturbari, which means to defile oneself by one's hands. It is also called autostimulation or self-stimulation. As a result of the practice, a release of sexual tension--or orgasm--is accomplished by rubbing the genital area. There are some old-wives tales about the practice that should be explained--masturbation does not cause one to lose his mind or harm him physically. Oftentimes such stories were told to youngsters to frighten them from engaging in the practice.

This is not to say that masturbation has no consequences, because for every action, we know there is a reaction. Let us look at some of the reasons that compel a youngster to masturbate. When people are tense from causes entirely separate from sex or its desire, some youngsters revert to masturbation to gain release from whatever or whomever is bothering them. This is commonly referred to as an attempt to escape from reality, but after the person has found release, he still is alone, there was no one to share the joy of sexual release as he knows the sex act was intended to be, so frequently he is left feeling just as lonely as before and oftentimes with the additional feeling of guilt. Addiction to masturbation may be a symptom of the problem of relating to others, but it forms a vicious circle, causing the person to withdraw even more, and consequently, to depend upon masturbation more. The real longing has never been met by this act. And this is the type of masturbation that proves

to be a problem--not the occasional exploratory venture on the part of some teenagers who never make a practice of it on a regular basis. Many teenagers never even indulge in it at all.

Let us look then at the actual consequences. If masturbation becomes too much of a habit, it may become difficult for a person to desire or adapt to sexual relations with a member of the opposite sex whom he has chosen to marry. This is not to say that the problem will be confined just to the physical side of marriage, but that the person's entire outlook on sex and himself will be clouded with feelings of guilt or apprehension. It has been pointed out several times that self-discipline must begin when the young person is alone. If it is impossible for a young person to discipline himself along these lines, then it almost follows that it will be difficult to practice self-control with others.

Since boys have more difficulty with this problem than girls, it is necessary that they also understand that nature has provided a built-in release for them. There really is not need for the self-stimulation, because many boys have a loss of semen at night which is ejected while they are sleeping, and this should serve to provide the necessary outlet. Moreover, words of advice from many doctors and others would stress that if a young person is lonely, left out of the crowd or undergoing intense mental strain, it would be helpful to engage in other acts of physical activity that would provide relief of a more satisfying nature. This is called sublimation or the channeling of sexual energy into activities other than direct sex outlets.

And for want of a better place to insert this next bit of informa-

tion, and in order to give the girls equal time, let it be said that if at any time, you, as an unmarried girl, are ever approached by a married man who obviously is attracted to you, there is only one bit of advice: Run, run, run. The reasons for the interest of a married man are many and varied and beyond the scope of this paper, but from such an encounter, no good can come. There is no reason to wait around to see what it is like--in fact, great damage may be done if you do, nor should you feel proud or elated or charmed by the excitement of such encounters. Simply make it plain that you mean business--and any girl knows the difference in saying "No" and making a male know you mean "No", and the half-hearted subtle refusal that begs him to keep trying. With an experienced married man, you have no place at all, under no circumstances, irregardless of how much experience you have had in dealing with and handling boys your own age. Yes, he will be smoother than the boys you know, but from such an alliance, there can only come the worst kind of heartache and suffering for the girl.

The most usual manner in which boys and girls begin to express affection for one of the opposite sex is through dating. At the present time, there is a great deal of controversy over the accepted time to begin dating. It is utterly impossible to set a definite age when all young people should start dating, because it actually depends upon many things. However, let us take a look at what some of the leaders in the field of marriage relationships have to say about early dating. Dating now begins in many communities as early as the junior high school and even earlier. In an article in The P.T.A. Magazine, an author reports that "teachers in many communities

across the nation report that some nine-year-olds are beginning to date and 12-year-olds are going steady." Although this is not universal yet, it is predicted that sooner or later this general trend will hit most communities. It is generally agreed that the dating age is consistantly being lowered. Those who feel that early dating is advisable claim that one of its benefits is to prepare the young people for later social experiences as adults and that it tends to make them neater about their grooming. This argument in turn has been counteracted by those who feel that young people do not feel that these experiences are training for the future but are the real thing, he and now. Grace and Fred Hechinger state: "If a girl starts dating regularly at 13, the meaningful excitement she ought to feel about going out with boys when she is 16 will become transferred to the frontiers of sexual exploration. From then on, marriage begins to beckon as nothing quite so much as a safe harbor."[9]

And Carlfred B. Broderick, professor of family relationships at Pennsylvania State University, writes in The P.T.A. Magazine that "early daters are among the most popular children in their schools--popular with their own as well as the opposite sex." He also tells us that "teachers tend to rate them above average in social maturity." It is understandable why their peers would rate them so highly, but it is unexcusable that teachers would help propound the problem. Dr. Broderick also says that "preteen dating starts the youngster earlier on the road to intimacy."[10]

One authority claims that lipstick serves as a symbol of being grown up, and predicts its use may be expected to move down from the upper elementary grades into kindergarten.

If the charges that early dating leads to early marriages are true, let us examine the marriage statistics to determine the facts. The average age of marriage has shown a steady decline in recent years, especially for men. In 1890, the median age at first marriage for all men who ever marry was 26.1. In 1960 it was 22.8. For women there has also been a decrease, from 22.0 in 1890 to 20.3 in 1960. The trend toward earlier marriage is also shown in the proportion of young persons who are married. In 1890, 18.5 per cent of all the persons between 15 and 24 years of age were married; in 1960, the number was 27 per cent. In a recent years, there were over 16,000 marriages in the bride was under 16 years of age.

But is it a disadvantage for people to get married at younger ages? Let us look at some divorce statistics. The Bureau of Census figures show that divorces are 12.6 per cent for women married between the ages of 15 and 19, compared with 4.8 per cent for those married between 21 and 25.

In mid-1961, the Population Reference Bureau reported that nearly 40 per cent of all brides in the United States were teen-agers. The "preferred age" for marriage appears to be 18 for girls and 21 for boys.

Other reasons given for the trend toward early marriages are the general state of affluence of our society today, the protectiveness and financial aid seemingly given gladly by parents to the teen-age couple; and by the increased job opportunities available for young women today which makes it appear to the couple that their financial worries are easily solved. In other eras in our history, an exhibited sign that a young couple was ready to assume the respon-

sibilities for marriage was considered essential, but today, such is not the case. In many cases no one expects the boy to have a job which will enable him to support a family and likewise, the girl is expected to know very little about cooking or caring for a home and family. Fun seems to be uppermost in the minds of many, and in some way, sex and marriage have come to be equated with fun. So if youngsters are brought up on the theory that it is better to postpone a college education than fun, then we can expect the number of teen-age marriages to keep on increasing.

Other factors influencing early marriage include unhappy home life and early physical maturity, but the trend toward earlier marriages does not necessarily prove that those contracting the marriages are maturing any earlier.

The statistics for these people for happiness in their marriages are not encouraging. There is a definite relationship between the age at marriage and happiness in marriage, especially for women who marry under 20. In one study, almost one half of the girls marrying at the age of 16 to 18 made poor adjustments, and only 15 per cent reported happy marriages. Moreover, of men under 22 at the time of marriage, about 40 per cent reported poor adjustment as against only 24 per cent reporting good.

One study conducted by the National Education Association of 240 high school age marriages found that only 16 survived. And illegitimacy which used to be a problem for girls of college age, is now one for the senior high school and oftentimes the junior high. According to the Children's Bureau of the Department of Health, Education and Welfare, 40 per cent of all the babies born out of wedlock

in this country are born to mothers 19 years old or younger.

What do these early marriages do to the education of those involved? Various school systems hand the problem differently. Some allow the married students to attend and participate in all activities, some allow the students to attend but they are not allowed to engage in extra-curricular activities, some systems conduct separate classes; and some prohibit their attendance altogether. Dallas, Texas maintains separate schools for the young marrieds, of which they had 460 in 1949, 12 of whom were in the junior high school and in elementary schools.

Dr. David Mace has declared that teen-age marriage is the greatest threat to the family in the United States at the present time. He believes that teen-age marriage is responsible for many of the plural marriages in our society today. Many young couples, too inexperienced and immature to know what marriage really means, enter into it lightly, and when it goes wrong, hastily rush to the divorce courts and just as hastily contract another marriage. As this pattern repeats itself, they are less and less able to give to a marriage what it should have and consequently, are caught up in a downward spiralling and frustrating life.

Now let us discuss the art of dating for the maturing teen-ager who is ready to associate in this manner with a member of the opposite sex. Dating is a wonderful institution and, assuredly, it is here to stay. Through dating, one's circle of friendships can be widened and activities can be engaged in which a "loner" cannot participate. Social skils will be perfected as young people mix and each will learn more about getting along with other people. Mrs. Duvall has

summed it up by saying that dating involves the learning of many complex skills including (1) conversational ability; (2) learning attractive facial expressions and gestures; (3) knowing how to introduce yourself into a group; (4) developing social arts in dating; and (5) learning the necessary activity skills of bowling, skating, etc. If then dating is so beneficial, one might wonder why it is frowned upon by some people or just what the objections are to it. Possible the greatest objection by parents, teachers and others interested in the welfare of youth is to going steady at too early an age. So let us examine the pros and cons of going steady by a young couple.

Some of the advantages claimed for steady daters is that you, as a young person, get a security from a sense of belonging to someone who in turn belongs to you; you have the freedom to go with someone whom you prefer to all others of the opposite sex; you have insurance for being invited to all the social functions without having to sit it out wondering if you will be among the lucky ones to get invited; you belong to a social set made up of other couples going steady; and lastly, you and your date are able to have informal, inexpensive fun together since you already know each other and there is no necessity for either to impress the other. Others have suggested that steady dating affords young people a more relaxed attitude toward some of the things that are difficult in the dating years since they become so well acquainted. It also enables the girls to make suggestions as to her preferences of activities; the two can get better acquainted; and they get to know each other's families.

For the other side of the coin, let us examine some of the dis-

advantages of going steady early. Grace and Fred Hechinger contend that, "Instead of permitting teenagers to sharpen their wits, test their emotions and extend their knowledge of people, the monogamous dating ritual limits horizons and makes the eventual decision of selecting a marriage partner even more hazardous than it has ever been. . .The impact of going steady makes young lives less youthful. It molds them to the image of 'married security.'"[11] Other objections are that steady dating causes the partners to become too possessive; that they lose their zest for life because everything is made too simple; they become too involved emotionally; and it restricts them from making a wide circle of friends. All of the above add up to the fact that the personalities of those involved may develop in a one-sided manner since the two people are usually thrown into such close and constant contact.

And now we come to the crux of the entire matter--getting too involved emotionally, so let us consider exactly what this means. The kiss and the embrace are signs of endearment. Every teenager will have to decide for himself how far he is going to go in demonstrating his affection for his partner. It is well to remember that pronounced bodily changes do take place when a couple begins to pet, as it is usually referred to in articles about the subject. What are the physical changes that take place? For one thing, the heart beats faster; the blood pressure goes up and more adrenalin goes into the blood stream. As anyone knows who has participated in such demonstrations of affections, the entire body is tense with excitement, ready for something to happen. And right there is where previous standards and ideals decided upon by young people must come quickly

into play. Moreover, young people who have not been adequately prepared for this buildup are headed for trouble, for the danger signals are up. One psychologist says: "As their children approach the teens, some parents seem to brush off responsibility for guiding them in regard to sex. Such parents hope for the best, taking shelter behind the permissive theory and thus giving their boys and girls no guidance. A few of these permissive parents deliberately challenge their children to find their own way."[12]

But those teenagers who have established some standards of conduct for themselves will realize when they are skating on thin ice and call a halt to their lovemaking before it is too late. They know that it is essential to draw a line before one or both are overwhelmed by emotions to the extent that thinking and judgment cannot be depended upon. The question is, why are some young people able to stop before complete union is made and why do other equally intelligent young people go ahead and feel that it is not too wrong?

One person answered that question this way: "Good management of sex urges depends upon a teenager's emotional health. To be emotionally healthy, a teenager must respect himself and be ready to take responsibility for his actions. He must consider the rights and welfare of other people. He must accept with equanimity a fact of reality--that one cannot always do what one feels like doing when one feels like doing it."[13]

A teenager develops good mental health through the help and example of his parents. Parents of the opposite sex influence the stability of their children more than they realize. A mother may be too possessive of her son for many reasons such as unhappiness

of incomplete fulfilment in her own marriage, a smothering sort of love, or a desire to run his life. Such a boy usually is either going to rebel against a force he doesn't understand that is making his life miserable and make contacts with girls without a good model on whom to base his selections, or else he succumbs to his mother's machinations and becomes tied to her apron strings, or he falls in love with a girl who has the same domineering traits as his mother. Likewise, a girl who does not receive womanly admiration and respect from her father enters the dating field at a loss to know what to expect from boys and completely unsure of herself as far as her own charms and worth are concerned. On the other hand, a young person entering the game of life and love with a united affectionate family behind him, who has been respected for the qualities he possesses and has been helped to establish certain standards in the area of sex, has won half the battle already. Communications between the generations are as important in the area of sex as any that a young person faces in the modern world.

But what about the other enormous host of teenagers who are rushing heedlessly in sexual contacts with seemingly no thought for the consequences? And there are a great many of them, since approximately 200,000 illegitimate births occur each year in the United States. It is also estimated by one Purdue sociologist that one out of six brides is pregnant. This is in addition to an undisclosed number of abortions since all the facts about abortions are unavailable. Let us look at some of the statistics. Between the years of 1940 and 1957, the illegitimacy rate increased 112 per cent in the 15-19 age group, 300 per cent in the 20-24 age group, 462 per cent in the

25-29 age group, 478 per cent in the 30-34 age group, 456 per cent in the 35-39 age group, and 196 per cent in the 40-44 age group. The illegitimacy rate has tripled since 1953. It is predicted that by 1970, ten million Americans will have been born out of wedlock. Over and over again, some young people will argue that premarital relations are all right as long as no one is getting hurt, but does that look as if no one is getting hurt? Every baby born has an inalienable right to expect the love and care of two parents unless death intervenes. But do these 200,000 babies have this? True, they are adopted by couples who earnestly desire children and seek to give them the care they would give their own. But even so, the youngster grows up wondering about his status in life, usually knowing his true parents had to give him up for adoption in order for him to have a home.

And while we speak glibly of 200,000 illegitimate babies, let us not forget that each one had an unwed mother with all the heartache that term implies. Whatever the reason for the pregnancy, love for the father of her baby, or one who saw no wrong in what she was doing, a world of unhappiness and misery is connected with each of those mothers. Each one usually entered a home for unwed mothers or spent several lonely, anxious and miserable months with relatives, friends or strangers awaiting the birth of a suddenly unwanted baby. Finally, each girl entered a hospital to bear the child without a husband to comfort and rejoice over its birth. This is not to say that bearing an illegitimate child is the end of the road for any girl, for many return to their homes and family and live a normal life and enter a happy marriage later on.

And for these 200,000 babies, there are the unwed fathers of whom we hear so little. Surely a goodly portion of them feel some regret and remorse or are troubled for the sorrow they have brought upon the girls involved. If they don't, then their personalities become even more warped by being able to bring so much havoc into the lives of others and go on through life without suffering for their actions. To feel remorse or wish to make amends and be unable to express it will cause a person's personality to become selfish over a period of time. In addition, the parents of the young couple, particularly the parents of the girl involved, certainly suffer also. It would hardly seem justified to claim that no one but the participants are hurt in illicit sex acts. So when we look at a figure of the number of illegitimate births occurring within a given year, it should be remembered that many more people are involved in the problem than would appear at first glance.

Teenagers are probably biologically prepared for marriage long before being ready emotionally or economically. Going steady too early means that they will be thinking about marriage instead of having a good time and achieving the intellectual and emotional maturity necessary for a lasting marriage.[14]

"Youngsters must be made to understand," says Dr. Mary S. Galderone, Executive Director of the Sex Information and Education Council of the United States, "that like learning to drive a car, dealing with sexuality and human relations requires more than knowing how to step on the accelerator. Unless the learner knows how to apply the brakes, how to judge the conditions and the rules of the road and how to judge the other fellow's actions, a young adoles-

cent can be a real danger to himself and to everybody else."[15]

Margaret Mead, the anthropologist, said in an article for the Associated Press: "Instead of letting boys and girls go their separate ways, in late childhood and adolescence, we are forcing them to practice, not how to be individuals, but how to be spouses and parents; catapulting them into premature, half-baked adulthood before they have a chance to grow up as individuals." She also warned in Carnegie Alumnus, "that young people who marry before their formal education is completed have no chance to find themselves in college because they have clung to find themselves in college because they have clung to each other exclusively. They can take little advantage of college as a broadening experience and they often show less breadth of vision as seniors than they did as freshmen."[16] If young people marry in rebellion against a certain amount of dependence upon their parents, they move into a far greater dependence that will continue for many years--either on parents for financial support or trying to hold down jobs that are far below their capabilities if they had finished school. Some authors have reached the conclusion that it is considered almost Un-American on the part of many of our young people at the present time to postpone pleasure. But what appears so wonderful from a distance soon loses its glamour when people are ill-prepared for the experience of marriage.

One of the deterrents to free sex in earlier years was the fear of contracting venereal diseases. There is a growing belief that with the simple treatment available for these diseases now that this should not be considered an argument against promiscuity any longer. But again let us view the statistics: Venereal disease

among adolescents rose 130 per cent between the years 1956 and 1961. Between 1945 and 1959, venereal disease rose 318 per cent in New Orleans, 591 per cent in San Francisco, 378 per cent in Houston, 219 per cent in Los Angeles, and 280 per cent in Washington, D.C. Consequently, it is rather evident that contraceptives and antibiotics will never protect teenagers from the emotional hurt of unacceptable behavior with a partner interested in temporary relationship. As William Graham Cole wrote: "Stolen goods can be returned, or compensated for, lies can be retracted and corrected, covetousness can be overcome. Even idolatry can be undone and forgiven. But the sex act one committed with another person cannot be undone."[17]

Now let us turn our attention to the more pleasing side of this question--the art of making a happy marriage. Naturally you will choose someone whom you love, but listen to these words from Evelyn Millis Duvall: "You do not fall in love. You learn to love through a lifetime of experiences in loving. Love is outgoing, real love releases energy, love wants to share, love is a we-feeling, and you must like as well as love--these are the real tests of love."[18] Loving another person is deeply satisfying, and it is doubly rewarding if the love is returned. Just so the love in a marriage can be nourished to attain this high level. Such love calls for expressions in many ways in addition to sexual fulfilment. Real love carries with it an implied realization of responsibility also, and a person who loves another is willing to forego many of his own wishes and desires in order to please the other. In other words, someone else's happiness is more important than your own. Dr. Henry A. Bowman defines marriage as a moral relationship, not in the sense of "do's" and "don'ts", but in taking responsibility for the welfare of someone

else.[19]

David R. Mace says: "Many people still cherish the idea of the soul mate--the Mr. Right who will one day, like Prince Charming, walk into the lovelorn maiden's life and imperiously claim her as his own. We imply this when we say of two people that they were 'made for each other.'"[20]

The scientific facts unfortunately give little encouragement to such pleasing fancies. Researches in mate selection reveal that the factor which determines choice in the overwhelming majority of cases is--propinquity. Most people select a mate because they run with the same crowd, enjoy doing the same things and have common interests.

To discover what some of the researchers in the field of marriage feel are essential for happy marriages, each has his own lists of qualities, but understandably, there is great similarity among them. Judson T. and Mary G. Landis call a marriageable person one who is "even" emotionally, cooperative and not domineering or competitive, generous in judging others, not rigid but adaptable, one who can handle problems, and is cautious about the decisions he makes.[21] William E. Hulme gives the four qualities he considers essential as honesty, wisdom, strength and love.

David R. Mace explains his set of criteria: "1. Maturity in those concerned is important, I mean, chiefly, emotional maturity. To avoid complications let me define this very simply as the stage at which you have grown enough to have a reasonably good knowledge of and acceptance of yourself and a capacity to understand and get along smoothly with most other people. In general, however, I think

it is unusual for a girl under 20, or for a boy under 22, to be mature enough to marry without taking unwarrantable risks. Most people who marry too young do so because they are maladjusted personalities trying to escape from their conflicts.

2. Length of acquaintance comes next. Marrying in a hurry is a game of chance. It is gambling with the life happiness not only of the two concerned but also of children yet unborn. The first illusions are gradually shed, the pretenses and deceptions fall away, the realities emerge and are clearly apprehended. American researchers have found that marriages based on a close acquaintance of a couple of years or so proved to be decidely more stable than those in which the couple know each other only a few months before they become man and wife.

3. Values shared in common seem to matter a good deal in wise choosing. But in general the evidence suggests that all wide disparities--of age, or race, of religion, of culture--introduce hazards into the proposed union which must be taken seriously. Where such hazards exist, other factors should be overwhelmingly favorable in order to restore the balance."

Mr. Mace feels that some variety of interests would be beneficial in a marriage, but he urges most strongly that a couple must have basic principles, standards and values upon which they are basing their life in order to be happy.[22]

Dr. Bowman similarly describes marriage by saying: "It is new in its emphasis upon interpersonal relationships, upon personal satisfaction. It rests upon the assumption that love is its most

appropriate cornerstone. It entails an awareness of the importance of mutuality, an unfettered association of two complementary equals whose sharing of a common life is as full and as nearly complete as the capabilities and limitations of human personality permit. It includes an expectation of sexual exclusiveness. Such a marriage is inextricably bound up with idealism, with concepts of what makes life meaningful, what is worth striving for. It becomes a way of life, not merely a part of life. It presents possibilities for personality development and fulfillment second to none. It rests upon a system of values."[23]

If marriage is the wonderful and satisfying institution that these writers say it is, just how do young people go about preparing themselves to share in it? Surprisingly enough, one of the best ways is to get yourself born into a happy home with parents who wanted you. Since that is an ideal situation and certainly not possible for everyone, no young person should be discouraged if his home life is not perfect, for after all, few homes reach that state in every respect. However, Lewis M. Terman has listed some of the background factors which predict success in marriage as superior happiness of parents, lack of conflict with mother or father, home discipline that was firm but not harsh, and strong attachment to father and mother as factors in marital happiness.[24]

Elton and Pauline Trueblood concluded that "a successful marriage is not one in which two people, beautifully matched, find each other and get along happily ever after because of this initial matching. It is, instead, a system by means of which persons who are sinful and contentious are so caught by a dream bigger than themselves that they work throughout the years, in spite of repeated disappointment,

to make the dream come true."[25]

Professors Burgess and Wallin listed ten factors especially important for success in marriage in Courtship, Engagement and Marriage, loving and being loved, sex satisfaction, emotional interdependence, compatibility, similar backgrounds, common interest, domesticity, expectation of success, co-operativeness and adaptability.

From all the foregoing lists of what makes for happiness in marriage, it would be fairly safe to conclude that your marriage will depend upon the kind of person you are. It would seem that if you are a happy, well-adjusted person, then in all probability your marriage will be about the same. This of course is not a hard and fast rule since it takes two to make any marriage, regardless of the kind, but it certainly will help if you are a happy and mature person.

Over and over one hears the question about premarital sex. Again, let us refer to Dr. Bowman: "It is not difficult for the thoughtful, perceptive person to take a definite stand against premarital intercourse. There may be theoretical advantages and there is no doubt temporary physical pleasure, especially for the boy. When all is said and done, there is usually nothing gained except immediate pleasure and that only at tremendous risk and possibly exorbitant cost." He further enumberates some of the pitfalls, dangers and anxieties of such a course of action, and his list is imposing indeed. Let us look briefly at some of these.

1. Danger of pregnancy, and veneral disease.
2. Fear of discovery which leads a couple to uneasiness about their meeting places which is not conducive to romance.

Excitement, yes, but not romance.

3. Future husband or wife may resent premarital experiences with someone else.
4. Moral and religious convictions may be forgotten in the excitement of being together but probably will return to haunt the people later on.
5. The sexual intimacy may serve to separate a couple instead of bringing them closer together.
6. The girl may lose her reputation.
7. Sex is likely to be cheapened in the eyes of the couple.
8. In all probability, the relationship will mean more to the girl than to the boy involved.
9. There is overemphasis on the physical side of marriage with little account taken of the emotional needs and personality desires of the couple.[26]

Couples who feel that they must try each other out before marriage to see if they are suited for each other have missed the idea of marriage entirely. A happy marriage is something that must stand the test of time, disease, sickness, poverty and death, and like all the rest of the adjustments, sexual adjustment is not to be tested but is to be achieved by building it on all the happy experiences two people can share. A couple who tries out sex first in the back seat of a car certainly is not prepared physically for the act, and it may be so unsatisfactory that neither will actually enjoy it. This may even color their feelings of anticipation at a later date in a marriage situation. However, it must be stated that all premarital relations do not cause unhappy marriages later on, but it

is never a necessary preparation and most marriages succeed better without it. Refraining from sexual intercourse is not dangerous to either physical or mental health if during the period of continence the individual maintains normal contacts and absorbing interests and if at the end of that period normal marriage eventuates. So girls need not feel that they must permit intimacies before marriage for the welfare of their engaged partners.

Another way to plan for marriage is to consult a marriage counselor if a couple feels that such a step is advisable. Also it is imperative that both should have a complete medical check-up, and if they are religious, then they should consult with their minister, priest or rabbi.

In this day and age when surveys at various colleges are indicating that many young people have few inhibitions about premarital sex, there still should be no feeling of regret on the part of others who refuse to accept the so-called modern concepts of sex and to engage in practices they feel to be wrong. There really are a great many young couples today who are upholding such standards of chastity, and even Dr. A. C. Kinsey found in his study that among boys who go on to college, fully half are still virgins when they marry. Sociologists have given reasons for the sex revolution, such as fear of atomic warfare which causes young people to think that their life may be only temporary. But then, when have people in the world ever been promised a long and safe life on this earth? Others feel that the atomic threat hanging over causes people instinctively to want to reproduce. Inside the family may be another cause for lax sexual

standards in the permissiveness that has pervaded our child-raising theories and practices for the past 30 years. In the former conception of child rearing parents sought to discipline the child. This they did by instructing in morals, building character, praying for the child, and providing for his religious education. Under the new or developmental concept of parenthood, Mrs. Duvall found in a study of more than 400 mothers, that the "good parent" is no longer concerned with making the child good. This new mother concerns herself with the child's emotional, mental, and social growth.[27]

The need for love and affection is basic for everyone. It also is important to develop the ability to give as well as receive affection, and this grows with maturity. Within the bond of matrimony is one of the means of achieveing the highest type of love and where needs can become satisfied permanently. "The best preparation for successful sexual adjustment in marriage is the development of a healthy, balanced attitude, free of unnecessary and unfounded inhibitions and fears, together with the acquisition of sound, reliable information," according to Dr. Bowman.[28] There appears to be general agreement as to the position of sex by the most traditional religious writers as well as modern sociologists and psychiatrists. We may infer that the majority of concerned authorities believe that it belongs within a marriage where it can be used wisely and beautifully, both for reproduction and a mutual experience of the highest type of love. Marriage between any couple will involve some risks, but the rewards of a happy marriage far outweigh those risks. There is a safety or assurance of being loved that exists between a couple that no outside influence can alter. There also is a feeling of acceptance

and approval of each other in all the major areas of life, with the ability to resolve the minor conflicts. One also receives an understanding and affection that is difficult to find outside of marriage, to say nothing of the joy of rearing the children that are born to a married couple.

How can you know when you have found Mr. or Mrs. Right for you? One important factor is naturalness in the relationship. If it is a continuous strain, a constant striving to be someone you aren't or trying to measure up to an ideal, then over the long run of a marriage, this could get very tiresome. Do you agree or disagree on most of the major problems that arise? It is probably all right if you cannot agree on some of the more minor problems, but councelors are almost unanimous in stating that you should have similar standards regarding religious faith, education, ideals, moral standards, and be similar in age and in health. Can you confide in each other, and do you feel that the other is completely trustworthy? This can only be true if mutual respect exists and if each is mature. And last of all, are both of you ready to do your share of the giving as well as the taking? It has been said that it is impossible to give yourself away, and this is true in marriage as well as in friendships or any personal ties with others. There just seems to be a law of return--the more you give, the more the partner wants to give in return in the majority of cases. Love begets love in almost all human relationships.

There is one danger that would appear serious enough to devote special attention to it, and that is the difficulties that arise in interfaith marriages. All over the world today such marriages are

increasing in number and at the present time, about one third of all Catholics are marrying non-Catholics. Moreover, the statistics are not heartening about the success of such marriages. Three separate American researchers have attempted to arrive at the stability of interfaith marriages, and surprisingly enough, all three have arrived at approximately the same conclusions. This is that divorces or separations occur between two and a quarter and two and a half times the rate for marriages where both partners are of the same faith. Other problems that arise are with the inlaws who may on each side be overly apprehensive of his own faith's being destroyed in his child; the selection of mutual friends if both have different sets in their respective churches; difficulty over observance of religious holidays, customs and practices; the issue of birth control; but the greatest and almost insurmountable in some marriages is the training of the children. Again to quote Dr. Mace: "One of the deepest urges of parenthood is the wish to pass on to your offspring the values in life which you yourself cherish, and it can be a painful experience to watch your child assimilate convictions which are at variance with your own. In fact the leaders of all the religious groups are of one mind in strongly discouraging such unions."[29]

The difficulties discussed above arise primarily when both marriage partners are devout and have strong convictions concerning their faith. If, however, one or the other is not strong in his belief and is perfectly satisfied to turn over the training of the children to the other, then the problem is simplified. This is not to say that there are no happy and successful interfaith marriages,

for this is nct so. Some have achieved happiness because one has been willing to sacrifice his convictions to keep the peace and others do not really care strongly, but if you are a young person who does value your own convictions, then the best path to follow is not to get emotionally involved with someone of a differing religion. After you have dated and fallen in love, it is too late in most cases to break the tie, for then it is almost like tearing out your heart.

One significant finding did come about from the studies of inter-faith marriages. While their marriages were successful, most of them, according to Dr. Mace, were ready to admit that something was lacking. In their deepest moments of joy and sorrow, they could not share the deepest feelings together as a couple of the same faith could, for there was a wall of separation existing between them. Dr. Mace concludes that the interfaith marriage cannot soar to the greatest heights of which marriage is capable.

Dr. Bowman also cautions against entering an interfaith marriage lightly. He agrees that an interfaith marriage has a much better chance if the couples are only nominal church members and also if the differences existing in the two churches to which the couple belongs are slight. Therefore, if both members of the marriage are Protestant, there will be less chance for conflict than if it involves a Jew or Roman Catholic. He also stresses that marriage does not take place in a vacuum but that parents are involved as well as society and the churches. Interfaith marriages can work out but they have in addition to all the normal problems and adjustments that arise in every marriage, the heavy burden of those that

arise from religious differences. If both parties to a marriage have discussed the possible difficulties previous to the wedding and understand and respect teach other's beliefs and convictions, it will alleviate some of the problems that are bound to arise later on, and particularly when the first child arrives.

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